

Death



WORKERS

THE

WORLD UNITE



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EVERY DAY.

Empires into dust have moltered, kingdoms crumbled to decay:
But, unwearied, mankind marches on to conquest every day:
Over gods and kings and Caesars, over temples, thrones and shrines,
Move the race forever forward where the star of freedom shines.
Every day a sword is taken from the canuchs round the throne,
Every day some son of science leaves the purpled power-shown;
Every day some god is buried, every day some terror dies;
Every day the soul awakens with a braver pair of eyes.
Every day the right advances, every day old wrongs retreat;
Every day some lie is trampled 'neath an outraged people's feet;
Every day sees Superstition growing peaked and pale and small,
Every day another dead Osiris from the thrones of heaven fall.
Every day our knowledge widens, every day our mind is freed;
Every day truth rings a death-knell over some slave-making creed;
Every day Love's wings grow stronger, every day sees man arise;
Every day the soul awakens with a clearer pair of eyes.

—COVINGTON HALL

THE Passing Show.

Most men earn more than they get, but they get more than they earn. They propose to arrange things so all will get what they earn—no more or less. Naturally, the man who is getting more than he earns is kicking about any change being made, but just why the man who is getting less than he earns should kick is just all understanding. Lot of queer people in this old world.

If you saw a dog going down the street backwards, the tail wagging the dog, you'd think it the funniest sight you ever saw. A few capitalists, controlling the great mass of producers is just as funny, but you haven't caught the joke yet. And when you do see it, you are going to be too mad to laugh.

The surplus which the capitalist invests abroad in the forms of national loans, stocks and bonds, is wrung from the unpaid labor of the workers at home. While the wage slaves toil in factory, shop and mine, they accumulate over and above their own paltry wage a vast surplus, which is pocketed by the capitalists. This surplus the capitalists again invest for more profit. When they cannot any longer invest it in the home country, because all profitable investments are taken, they invest abroad, but the time must inevitably come when they cannot reinvest and make a profit anywhere on earth.

Just at present, the German capitalists are having a fine old holiday. They have practically the whole of the Balkans and Asia Minor as a closed reserve, and are busy with "development" schemes. On the other hand, they are shut out from many profitable fields elsewhere. When the settling-up comes, there will be a great deal said about these choice plums of investment on the quiet, but, of course, it will not appear in the reports of the Peace Conference.

The capitalist game of robbery is built upon rent, interest and profit, but it is a game that does not allow of infinite expansion. To make profit for the masters, uncivilised countries are brought under capitalist sway, and the factory is transported to the midst of the teeming millions of Asia, but how can capitalism last when all countries adopt the factory system.

Speaking at Philadelphia, so it is said, all us, Sarah Bernhardt rebuked President Wilson for his peace note. Sally, of course, is of military age—at least she was during the Crimean War. We wonder if

she was annoyed at the French monarch making peace with the Russians. It is mostly the old women of both sexes who are annoyed at the prospect of peace.

The "Sun" in a leading article speaks of the "illegitimate exercise of a political censorship which this democracy has never authorised." It is a wonder that a paper like the "Sun" ever discovered that there was a censorship.

Les Darcy is in America. He battles from New York that the Hotel Waldorf Astoria is more comfortable than a dug-out, and that American millionaires are as fond of automobiles, champagne, chorus girls and the "safety first" policy as they are here.

Train up a child in the way he should go. Take him to Circular Quay, Sydney, and say, "Go hence."

Another year of slavery has been ushered in, but who can say whether the capitalist system which can now only exist by hindering production will see it out?

The average mug imagines that production for profit is the only possible system, but daylight is gradually beginning to dawn upon the majority.

Capitalism riots in destruction and waste, hence, the New Year dawns over wholesale devastation.

The destruction of a hundred merchant vessels by one warship goes to prove that the master class is "tainted with I.W.M." When you set out to destroy things it all depends whether you are a master or a slave if you are to wear leg irons or an Iron Cross as big as a cart wheel.

When it comes to pure waste and destruction, the master class has got all anarchist imitators among the working class "skinned."

High Priests of Anarchy—the capitalist class.

When will the working class be able to

look forward to a really happy New Year with security in their means of livelihood.

The editor and publisher of the "Australasian Worker" have been called upon to show cause why they should not be dealt with for contempt of court in connection with the I.W.M. cases, which are now under appeal.

The public press is shouting over the creation of a Chair of Architecture at Sydney University. The wage slaves who live in the slums of Sydney and other Australian cities have fine opportunities to study architectural beauty.

There is no monument of capitalism so lasting as the jail.

Take Jonesen, one of the political leaders of the Rumanian master class, says, "When the Germans sent two of their best generals, I knew that Rumanianism could not stay the course." Of course, it was the generals who did it. A few million ordinary wage plugs operating the latest murder machinery from Germany's trustful factories are neither here nor there.

We note that the same joint above quoted has a sneaking regard for the German master class, whom he says have reason to be proud of their successes in Rumania. There is a fine bond of sympathy among the world's exploiters, which the war by no means conceals.

The imports and exports at the port of New York reached four thousand million dollars for the year just closed. This is thirteen hundred million dollars in excess of the previous year's figures, yet millions of Americans are on the verge of starvation.

The postal authorities say that their slaves must keep their vests on while on the job, even if the temperature approaches that of hell with the lid on. It would be a terrible outrage against official snobbery if they were not fully clad in the conventional style. No wonder they persecuted poor Chidley to death. A dog looks less like a slave with coat and vest off.



"Poppa, do they allow boys to build nests in trees?"

From "The Masses"

The London Daily News and London News Standard have been criticised for the use of the word "slave" in a statement. The London Daily News is the greatest compliment that could be paid to the International News Service. The British press has been a news suppressing machine and a news falsifying institution from the beginning of the war. On the other hand, the British press accuses the news agency of falsifying reports, which, of course, is a thing to do in a country whose press is not under the control of the British Government.

STOLEN GOODS.

Follow the flag, boys, and you will find the flag between them and the flag.

It is not patriotism, hanging itself as a good reason why we should not lend such assistance as we can.

The right of human society is always towards happiness. Upon this fact is based the statement that Socialism is inevitable.

Let the nation attend strictly to the job of promoting the welfare of all the people and no one need worry about any foreign invasion.

Society concedes to every man the right to live, but denies him the right to the means whereby he can live. Socialism will give him this right.

There will be no robbery of one class by another under Socialism, for the simple reason that there will be but one class—the working class.

It is not a new idea—unconsciously society is progressing great problems are being solved. We have outgrown capitalism. The workers are demanding more, they want more clothes, more homes, better times. Socialism is the answer to all this.

Socialism promotes profits for a part of the people. Socialism will promote the welfare of all the people. Be honest now, such is the more sensible.

A news dispatch under a New York headline announces the organisation of a society to "educate for patriotism." The "patriotic war" is an example of "patriotism in action." Xuf said.

As long as the machinery of government is controlled by those who live in luxury through rent, interest and profit, it will be used as a trade getter and a collection agent for the capitalist class.

If the industries were run for the benefit of all the people instead of the profit of a few trust magnates, in what way would they have any tendency to break up our homes or destroy our religion?

Capitalism deprives 90 per cent. of the boys and girls of this country of the opportunity to own even a home, and begeth them any more clothes than just enough to cover their nakedness. Socialism is the only hope of the coming generation.

Not one man in a thousand to-day is doing the work he is best fitted to do. Instead, he is doing that which his economic necessities force him to do. He has no opportunity to develop any special talents in which he may be endowed. Socialism will give him this opportunity.

With American bank vaults overflowing with gold, with munition factories running night and day making enormous profits for their private owners, with American capitalists capturing the markets of the world, it might be well to remember that some was never so rich as when she was dying.

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The Unemployed Menace.

Government by force, industrially or
politically, is the natural corollary of the
capitalist ownership of the instruments of
production and distribution. If that force
be military or it be civil it matters not.
On the one hand if the ruling class hold
the whip of starvation. On the political,
it has the same instruments of murder.

It is an instrument of oppression
controlled by the dominant (capitalist)
class it is used to oppress the working
class and to bolster up capital. It fol-
lows, then, that political governments are
executives of the capitalist class, through
which they uphold and perpetuate their
class rule politically and industrially. It
is, therefore, the official mouthpiece of the
employing class that gives vent to its class
hatred in the courts and parliaments of
democratic Australia.

Economic freedom and the abolition of
unemployment under capitalism is impos-
sible. Freedom of speech and press we
have not.

To-day, our class are being forced out
of work by the brigands of industry, our
wives and daughters forced to prostitu-
tion, and our economic interests menaced
by a hungry mob of unemployed. Are
you prepared to support them now and so
protect your own interests, or are you pre-
pared to force them to take your job at
low wages and so escape the horrors of
starvation?

The working class have their economic
power, and if intelligently directed on the
economic field, their class will be pro-
tected from being starved into submission
by the ruling class.

Labor power is the source of all wealth
and power; without it governments are
powerless, and autocracies impossible.

In this wave of forced unemployment,
your money is not, and will not be, of any
practical help to the unemployed. Char-
ity is not wanted, but practical help is
essential.

In the coming fight your spiritual ad-
visors will be justifying unemployment
and denouncing strikes, while you are
told to pray to God for bread and work.

Revolutionary Socialists have averred
from time to time that your emancipation
will not be accomplished by sky pilots or
political fakirs, but must be attained by
your own hard work and class-conscious
education.

The class education and organization of
the craft and sectional unions is inept.
Unions that endorse arbitration and have
a motto "a fair day's pay for a fair day's
work" are capitalist unions, and there-
fore, they function in the interests of the
employing class.

Your everyday fight cannot be efficient-
ly and effectively waged in the industries
unless you are ORGANISED on the indus-
trial field in a class-conscious, REVOLU-
TIONARY UNION, having for its objec-
tive, the general lock-out of the master
class, and the carrying on of production
for use and not for profit. Do not let this
form of organization, which is the con-
structive wing of the Socialist movement,
be confused with a profligate organization
called the I.W.W., which claims to be re-
volutionary, but is really reactionary.

Labor, it is for you to say if the year
1917 will be a Happy New Year or a year
of misery and starvation.

Violence will obtain no benefit for La-
bor, but the advocacy of it will be used to
beat back the advancing Socialist move-
ment. Orderly mass action and the ballot
are the only weapons of Labor's
emancipation.

G. de P.

AS TO UNITY.

An Answer to "Woodicus".

How can we have a "large, effective,
fighting revolutionary body" if we are
not concerned with the methods or tac-
tics. If a din is all that is needed, what is
wrong with a big drum? No, "Woodi-
cus," we are concerned about methods;
just being merely class-conscious and
making a howl for the end of capitalism
will avail us nothing, unless we build up
by correct tactics the structure of the new
society within the shell of the old.

Take the tactics of the Chicago I.W.W.
—Sabotage and Direct Action. We see
the result of advocating such in the trial
of the I.W.W. in Sydney; they advocate
violence and destruction, and so open the
way for the capitalist to deal out violence
and destruction on them. If we are to
build up a solid and sound working class
organization, we must have correct tac-
tics. Daniel de Leon's question to the Di-
rect Actionists has not yet been answered
by them. "How can you organise the
workers on the industrial field if you for-
sake the political field?"

"The Chicago I.W.W. is an industrial
organisation with sound principles," says
"Woodicus," and then he goes on to tell
us how unsound they are! "Standing for
Socialism on paper, but anarchistic in pro-
paganda," opposed to political action, yet
"they leave it open to their members to
vote for any political party they choose—
Reactionary or Revolutionary." Is that
your idea of sound principles, "Woodi-
cus"?

As to revolutionary political action be-
ing the main tactic of the Detroit I.W.W.
and the S.L.P., "Woodicus" is not clear.
Both organisations advocate Industrial
Unionism, but they point out that such
an organisation as One Big Union can
only be built up under the protecting
shield of political action. It is a civilised
method and gives no handle to the master
class to exercise violence on the workers
or for agents provocateur and pimps to
get inside the organisation to wreck it,
whereas, Sabotage and Direct Action do
give the master class such an opening.

The S.L.P. and Socialist Industrial
Workers' Club point out that no workers'
organisation can touch such tactics as
Sabotage without the result of undermin-
ing discipline and mass action and turn-
ing the organisation into an undisciplined
mob. That they do not "purposely ex-
aggerate" such tactics is proved by the
results of such propaganda in the Chicago
I.W.W. in Sydney, who ignored the warn-
ing of the Detroit I.W.W. and S.L.P. The
Direct Actionists said, "We want some-
thing now and we don't care how we get
it." Well, they got it—in the neck!

As to the V.S.P., he is wrong in stating
that "it is apt to lose its identity by in-
termingling with other organisations." Take
the conscription campaign as an in-
stance when unity of action was neces-
sary. Did the V.S.P. intermingle? Did it
lose its identity in the No Conscription
Fellowship? Its delegate stated emphati-
cally that his organisation would not
agree to any such proposal. Still, what
is wrong with the V.S.P. is, that it is not,
in embryo form, what he considers so es-
sential: "An organisation, the individ-
uals of which will not be as much concern-
ed with the methods as the aim itself."

"Woodicus" errs in saying that the dif-
ferences of opinion of the revolutionary
bodies in Melbourne on tactics is based
solely upon supposition, and that they are
split up over personalities. He says:
"None of the tactics have been thorough-
ly tried, and consequently, can neither be
favored nor condemned." Therefore, any
old tactic, no matter how freakish, how
unsound or how dangerous, can neither be
favored nor condemned, because, for-
sooth, they have not been thoroughly
tried! When we see such tactics as Sa-
botage and Direct Action bring down the
violence of the capitalist class upon work-
ers' heads, we must not condemn such
methods! When we see the compromising
and freakish tactics of the V.S.P.,
weakening the revolutionary movement
and opening up the way for Labor fakirs
to batten on the workers' movement, we
must remain neutral, according to
"Woodicus"!

"One of the essentials of a solid move-
ment must be a system of education,"
says "Woodicus," yet none of the tac-
tics of the different bodies must be favor-
ed or condemned!

"Anti-clerical propaganda and opposi-
tion to all superstition must be insisted
on," says "Woodicus." "The old cry
that religion is a 'private matter' must
be jettisoned." Is that the opinion of the

A.S.P.? If so, it is in opposition to the
S.L.P. of America, which distinctly states
in its constitution that religion is a pri-
vate matter.

[Religion never was and never can be
any more "private" than politics.—Ed.
"I.S."]

Karl Marx has laid it down that the re-
ligious world is but the reflex of the real
world, and "the religious reflex of the
real world can in any case, only then fi-
nally vanish, when the practical relations
of every-day life offer to man none but
perfectly intelligible and reasonable re-
lations with regard to his fellow men and
to nature."

If the religious world is but a reflex
of the real world, why waste time fighting
the shadow when the substance is there to
fight? I would point out that the sys-
tem of production has its reflex in re-
ligion, but religion in itself has no do-
mination over production. Quite differ-
ent is the case when politics are ambush-
ed behind religion, then we have the pa-
sons and priests coming out onto the eco-
nomic field and sheltering behind religion.
But why attack religion when we can tear
them out from behind their religion and
show how their interests are dominated
by the system of production? As a cock
fights better on his own midden, so will
the Socialists if they ignore the religion
and tackle the politics ambushed behind
such religion. After the real world of
economic production and the religious
reflex will alter of itself.

This seems to be the kink in the other-
wise sound A.S.P., that they go out of
their way to attack religion as religion,
and often fail to point out the politics in
ambush.

Paul Lafargue says: "But while in all
the groups of the bourgeoisie the religious
sentiment retains its vitality and shows
itself in a thousand fashions, the indus-
trial proletariat is characterised by a re-
ligious indifference that is unreasoning
but unshakable." It is remarkable that
all those who really and truly work are
indifferent to religion, that is, their natu-
ral attitude; that some workers have the
religious sentiment is because of super-
stitious fear, mostly instilled into them in
childhood, that is, before their brains
were properly formed by work. The
backbone of the churches to-day is the
petty, shopkeeping, middle class. Very
few scientists (who are real workers)
bother about religion; that is the field for
the ideologists, parsons and other pa-
rasites who have very little of the god-like
in their make-up. The real workers and
scientists, artists, etc., who are creators,
have so much of the god-like in themselves
that they do not need to go in search of it.

Although we Scientific Socialists can
see further than any other class of think-
ers, we cannot possibly see all. And here
lies our strength, in that we admit such
to be the case, and place no impediments
in the way. We are in harmony with pro-
gress. Says Sabricola, "the modern pro-
letariat exists, takes its stand, grows and
develops in contemporary history as the
concrete subject, the positive force whose
necessarily revolutionary action must find
in communism its necessary outcome."

So we do not want to see physical force,
except as a last expedient, after all other
methods have failed, to batter down op-
position, nor go out of our way to smash re-
ligion. If we educate, agitate, and organ-
ise on the clear, straight lines, as laid
down by Marx and de Leon, we must
eventually undermine and topple over all
superstition without giving them an op-
portunity to fight us on their own domain,
which is up in the clouds. Nay on the
contrary, our tactics will force them to
come out and wage war on us on our
ground, and we will prove invincible if we
stick firm and refuse to leave the fields of
economics.

Socialism is not antagonistic to private
property as the Church of Rome makes
out but antagonistic to private ownership
of the tools of production (including, as
it does, distribution). So long as family
life continues, and we have no knowledge
as yet that it will be superseded by any
other form, so will private ownership of
homes and all that pertains to the privacy
of the family remain. The trouble at pre-
sent is that the great mass of the people
do not own private property. Both social
property and private property are owned
by a few individuals to the exclusion of
the many.

The Church of Rome, speaking for the
present system of society, says it stands
by the family, and alleges that Socialism

POLITICS

Holman and Co. have been appointed jobs for some
The outs will have to remain longer yet. There is weeping and gnashing of teeth. What a Durack and Co. can't go into the shop. Once more, what a pity!

Some workers are very much exercised
over the temporary loss of the franchise.
If they would only be as exercised over
the correct use of it, we might be glad,
but at present, they are just as well with-
out the vote. When will they get wise?
When they do, then they won't lose it, for
then they will put an end to capitalism
and its incentive to graft and the holding
of office.

Cann has been "canned" from Parlia-
ment, and has been made a Commissioner
for Railways. His chief qualification
seems to lie in the fact that he used to
pick in Broken Hill and elsewhere. Of
course, he wasn't pitchforked into a soft
job to save him from the electors. Nunno.

Holman wasn't going to England, but
we hear that he's off soon. What did
David say? "All men are ——" Eh!
What?

Billy Hughes is not going to carry out
his dire threat after all. Before the Re-
ferendum, he told us that he wasn't go-
ing to England until he had returned
thanks for a "Yes" vote. We were re-
membered to keep his word, but then he
remembered that he said "Under no cir-
cumstances, etc." and yet changed his
mind.

We hope then, that he will promise
come back, and then we will know
to have seen the last of him.

Our "purified Laborites" in the Sen-
ate voted for the "Union Smashing Act."
Where are the new Gods of Labor now?
It looks like Codlin and Short.

We believe the politicians are going
to have a "Yappy" New Year this time.

PRUSSIANISM.

The following resolution was unani-
mously carried at a meeting of the Redfern
Branch of the Amalgamated Society
of Carpenters and Joiners, held in the
Trades Hall, on Dec. 22, 1916; a copy has
been forwarded to the Hon. W. M.
Hughes:

"That we, the members of the Redfern
Branch of the Amalgamated Society of
Carpenters and Joiners (in view of the
fact that the Referendum on conscription
was defeated on October 28th), request
the Federal Government to immediately
take steps to remove the passport system,
which has been in operation in Australia
for the past twelve months as hundreds
of our members have been thrown off em-
ployment during the last few months, and
are prohibited from leaving the country
to seek employment elsewhere."

means the destruction of family life. But
what are the facts. Socialism stands by
the family, and would make possible the
freedom of the individual, so strength-
ening the family, whereas capitalism,
making individual freedom impossible,
leads to the destruction of the home
and the break-up of the family. The work-
er's home is, in innumerable cases,
broken up by the father being forced to
seek work away from the town in which
his family reside. And we have the spec-
tacle in the older countries, and will have
it here also, of be-towns and she-towns;
both sexes being doomed to celibacy by
the thousands to satisfy the craving for
profit of the capitalist.

"The matter of tactics to be adopted
or espoused is possibly the biggest stum-
bling block to unity," says "Woodicus,"
therefore, "the best method is to permit
propagandists to specialise on tactics
without contradicting or belittling one
another when doing propaganda."

How, "Woodicus," can you build up
solid organisation if all and sundry are to
be allowed to propagate their own pe-
culiar theories, and how could they possibly help
contradicting one another?

A sound organisation must be built up
by sound tactics, and all other methods
rigorously relegated to their proper place
—the scrap heap.

J. D. and W. H.

[With reference to our correspondent's re-
marks on the A.S.P. and religion, we have
reason to hope that the Conference now sitting
in Melbourne will make it perfectly clear that
we are opposed to superstition and do not
seek to take refuge in the evasion of classing
it as a "private" matter. The new Socialist
Party of the United States has already adopted
the same course.—Ed. "I.S."]

Death of Chidley.

A well-known Sydney identity, in the person of W. J. Chidley, died in Callan Park Lunatic Asylum on Thursday, 21st Dec., 1916. When the history of this man comes to be written, and we sincerely hope it will be, the workers will realise that although the rack and thumb-screw are things of the past, the spirit which erected and made possible these instruments of torture, still remains.

No man, perhaps, has been more shamefully and ruthlessly persecuted than poor Chidley, and what for? For the same reason that all great men, from Bruno till today, have been hounded down and ill-used by the powers that be. Because he dared to have the courage of his opinions and speak the truth as he conceived it.

Chidley held what many of us consider peculiar views. Among others was his advocacy of the simple life. His attire was strange to his age, but would have been considered quite fashionable in Roman times.

But his greatest crime was plain speaking on sex questions.

In these days of shame and hypocrisy, such subjects must be hidden and covered over, and Chidley, by his exposure of this sham and hypocrisy, drew down upon his head the wrath of Womankind and vested interest in the form of the medical profession. He was arrested time after time, sent to the lunatic asylum, released on condition that he would become sane, i.e., refrain from talking on sex questions. He was re-arrested and confined in the lunatic asylum once more, despite the fact several medical men attested to his

if ever there was a man deliberately and cruelly murdered by a brutal and callous system, it was Chidley, for murdered he was. We can imagine the effects the continual and cruel persecution must have had upon the constitution of such a sensitive and highly strung temperament as that of Chidley.

Chidley is dead, but his memory will long remain green in the minds of many who may not agree with his ideas, but must admire the heroism and patience of such a man. Yes, Chidley, we will remember you long after such men as those who persecuted you have passed into well-deserved oblivion.

A. J.

Lessons of the Past.

(By C. F. C.)

There are signs in evidence that the saturnalia of blood which has deluged Europe for two and a half years may shortly cease. Most people have begun to realise that the ends of the warring nations cannot be attained by military operations. The representatives of the fighting countries have stated vague, shadowy terms, while at time of writing President Wilson and Switzerland have asked that these be specifically stated. As a result of the foregoing, a group of men, in the near future, discuss and settle questions that could and should have been settled in the same way two and a half years ago.

Whether peace, when it comes, will be more than an armed truce, will depend upon the terms.

History shows that terms, humiliating to, or designed to crush any nation—for no nation can be crushed—only sow the seeds of future trouble.

In the Crimean War, France and England were banded against Russia. By the Treaty of Paris, 1856, an embargo was placed on Russia by which she was not allowed to maintain warships in the Black Sea, while the establishment of arsenals upon its shores was forbidden. The war would have ceased much earlier but for the forcing of this clause. Russia considered herself humiliated, for it left a blot on the undefinable "national honor." She bided her time, made necessary preparations, and waited fourteen years, till the Franco-Prussian War broke out. She then repudiated the clause, built a navy there, erected arsenals, made shipyards and invited all and sundry who objected to take a glove.

Again, after the Franco-Prussian War of 1870, Bismarck forced France to accept humiliating terms. He forced the cession of Alsace-Lorraine, while a huge indemnity was demanded, designedly to crush her. Needless to say, France was not crushed, for land and population are the only necessary factors in wealth-production. The only way one nation can crush another is by wholesale extermination of population. The severity of the peace terms kept well famed the social

GOVERNMENT OWNERSHIP.

Possible Developments

(By Proletaria Bill.)

Many Socialists of the primitive, iridescent type have advocated government ownership of industries as being the aim of the Socialist movement. As a result, many workers in present government owned establishments are prejudiced against what they have been erroneously led to think would be Socialism.

We now have government ownership in its primitive stage. The government now owns and operates navy yards, ship building equipment, dry docks, shops and storehouses; also the postal system. Much work is of an industrial character. Mechanics, laborers and various other workers are employed and paid wages supposed to be based upon the prevailing wages in privately owned industry.

Anybody who is not somnambulistically reposing (?) under the stagnant influences of petrified, autocratic mis-education and the brain-curdling superstition of the past, knows very well that any social institution of great magnitude is merely the mature development of the elements that composed it at its inception. Any real deviation from this line of growth, or any real supplantation is REVOLUTION, caused by the development of dormant elements and functions that become virile when that stage of development is reached which makes possible the arrival of the matured stage of potential social germs. (No, this is not high-brow stuff. It is very simple to any worker who will study the sciences which simply explain natural laws and social laws.)

This means that if the mere attainment of government ownership of industries and utilities is the "revolution" sought by so-called Socialists, then another revolution will be necessary before the industrial democracy of the victorious working class (Socialism at majority) can appear as the major institution. Let us see.

What We Have Under Democratic and Republican Capitalist Class Rule.

If the present primitive stage of government ownership should develop into a full grown social institution, then it will just as certainly continue the development within itself of the present system of wage-slavery which prevails throughout all privately owned industry, and upon which is based the present determination of wages in governmental establishments such as navy yards and the postal system. Not only that, but it will further develop the following pernicious elements which we now have for a primitive prospect. Unless the working class itself proceeds to develop something stronger and more virile in industry where we work.

What we will continue to have if the workers do not organize.

(1) All individuals and activities will be directed, autocratically, by a "Bureau" in Washington under the supervision of politicians who are not elected from and

by the workers within a particular branch or department.

(2) Every department head, every chief, every sub-chief and every bouncer for chiefs and sub-chiefs will be responsible only to the ascending array of autocratic little godelts above him. They will in no wise be responsible to the workers under their respective supervisions.

(3) The present marine guard and militia will develop and supplant private armies of gun-men and thugs to keep the workers meek and humble, with citizenry suppressed or denied. Ever ready to trample any "impertinent" worker into the brigs. Ever ready to forcibly prevent any manifestation of discontent on the part of the workers who will have no voice in their status of slavery which now exists to a more pronounced degree than is the case in many privately owned industries—even though the working day may be shorter.

(4) Last and fundamentally, the workers will not receive for their labor power the full social value of their social products. They would still be exploited through the government which is maintained and ruled by the present bond-holding and stock-holding masters who will continue to exact their heavy tribute from the worker's toil in the form of interest and, perhaps, some very satisfactory substitute for dividends.

What Shall We Do?

Let the working class develop its potential power NOW. We can do this by organizing to conform with the present structure of industrial development, in the industries and government departments. By making use of the function of organization, political and industrial, we will develop the ability to run all social industry democratically when an industrial crisis may precipitate revolution. The working class will then be ready to take the helm and abolish wage slavery and exploitation.

Then, when we elect our working class congress, we can merely ask our congress to sufficiently amend the constitution, pass a law to elect the succeeding congresses from the industries with the necessary representation from and by the workers already organized industrially—and then—adjourn.

This will mean a far more intelligent satisfactory and finished collective action than was the case when the awakening railroad brotherhoods held their economic power, over the heads of a vote hungry capitalist (democratic) administration.

Then the length of work days and pay of all workers can be adjusted scientifically appropriate to the abolition of wage slavery. The working class revolution will have been accomplished.

—From the "North-West Worker," Everett, Washington, U.S.A.

hated and prejudices which the war had fomented, and the French, ever since, have longed and prepared for the day when the lost provinces would be restored.

History shows that repressive measures always defeat their ends, as witness the crushing tactics adopted by the Pagans against the Christians, by the Christians against the Pagans, by popes and Catholics against the Protestants and vice versa, and by governments against political parties.

One case more. The following extract is from "Stead's Review," Nov. 18, 1916, page 942:—

"Prussia had conscription forced on her in 1807 by Napoleon, who insisted that the numbers in her army should be limited to 42,000 men. This was after the battle of Jena, where the Prussian power was utterly broken by the French. This arrangement, made by Napoleon, at Tilsit, was cleverly taken advantage of by Scharnhorst and Gneisenau. They kept, it is true, a standing army of only 42,000 men, but the personnel was constantly changing. Directly one lot was trained they were disbanded and passed into the reserve, and another lot entered the army. This method was known as the Krumper system, and is practically conscription as it is known to-day. It is worth noting, by the way, that although there has rarely been a surrender so abject as that of Prussia to Napoleon, and as rarely have such crushing terms been imposed the very severity of the French Emperor defeated its own ends. He imposed a terrific indemnity, occupied all the Prussian fortresses and deprived the Prussian King

of many of his best provinces, besides reducing the army to a size considered negligible. These onerous terms fanned the spirit of patriotism into flames and proved the turning point in the moral regeneration of the country. Thus it came about that this kingdom, which had ever been the greatest thorn in Napoleon's side, instead of lying hopelessly crushed beneath the heel of the master of Europe, was actually strengthened by oppression, and during the campaign which began in 1813, and ended at Waterloo, Prussia played the most prominent part. In the end Blucher undoubtedly saved Wellington from disaster in Belgium, and with him finally overthrew Napoleon. Those who talk of crushing terms of peace, dictated from Berlin, would do well to read that decade of Prussian history beginning at the utter defeat of Jena, and ending with the victory of Waterloo. Napoleon dictated his terms from Berlin, imposed indemnities, took away provinces, and almost abolished the army, yet Prussia became stronger, not weaker. Instead of collapsing under the terrible terms imposed it was she who at last shattered Napoleon's Empire."

Have European statesmen learnt the lessons of history?

If peace is to be more than an armed truce, no humiliating terms can be imposed on any of the warring nations. Loss of territory and crushing indemnities will keep alive the flames of resentment which should be allowed to cool. Just as surely as the crushing terms imposed in the past have played their part in fomenting this war, just as surely will crushing terms now cause the face of Christ to be again spat upon, as it was spat upon in August, 1914.

A Disciple of Nietzsche.

(By J. S. Clarke in the "Edinburgh Socialist.")

He was a "dapper little fellow" but somewhat corpulent, which the same was a pity. However brusque one may be, rotundity "shaps the game," so to speak. It lends itself to burlesque, and under this condition activity becomes ludicrous, gravity becomes de trop, and dignity becomes a farce. Think of these words for a bit, and you'll conjure up my friend the "Ego-Anarchist." He never wore a hat. This practice, presumably, saved him the trouble and indignity of doffing it. To doff one's head gear is a relic of barbarism (so is breathing), and it betokens a slavish soul—therefore, never wear a hat. He was a free lover, in theory and practice; marriage was anathema—merely tyranny and more slavishness. He was a vegetarian and anti-vaccinationist. He didn't believe in assisting anyone—that was a Christian slave-morality, and was tantamount to an admission of weakness of character. Moreover, it was calculated to perpetuate slave-morality, and on that point alone, ought to be condemned.

I met my friend yesterday.

"Ah!" said he, "still propagating Socialism. I see; beastly slave-morality teaching people that they are dependent on one another."

"How's that?" I ventured.

He swept the air with his arm and grandiloquently replied: "Anyone who follows an organisation, sect, creed, or man, be they Socialists, Secularists, Christians, or what you like, are simply wallowing in the slough of slave morality!"

"What causes you to say that?" I humbly rejoined.

"Because, my friend"—his words were ponderously majestic—"because, Nietzsche said so."

"But," said I, "you know the majority of"

That did it. I got no further.

"Precisely," he simply shrieked; "that is why I am up agin' them. You know what Ibsen said? He said that the compact majority—the damned majority—was the greatest enemy of the people."

I reflected that it was the majority that wore hats, got married, ate meat, and had their kids inoculated.

"Well," said I, conciliatory in tone, "I should like to attend a meeting of your Ego-Anarchists one night. I am rather interested."

A generous invitation immediately forthcame. I went. The room was cosy, ornamented with busts of Nietzsche, Ibsen and Bernard Shaw—the heroes of the non-hero worshippers. Pictures of Ibsen and Nietzsche faced each other, and between hung a framed set of rules.

The chairman took his seat, business commenced; motions were submitted, seconded, and voted upon. My friend's motion was carried by seven votes to four.

Outside I took his arm and tremulously breathed, "What about the compact majority upstairs?"

"Don't be a petulant idiot," he exclaimed. "We are at present living, not under Anarchism, but under Capitalism, and when in Rome you must do as Romans do."

"Then," I observed, "why not wear a hat and get married, or go to church, and eat?"

"You're a fool," he interrupted.

MORALS.

Nietzsche didn't believe in assisting anyone, neither do his "disciples"—so he wrote books and they propagate his ideas, to assist others out of the quagmire of assistance.

Dr. Stockman said: "The strong man stands alone." So he took his boots to the cobblers, his trousers to the tailor, his shirt to the laundry, bought a book that someone else had written and printed, and told his wife to have dinner ready by one o'clock.

One section of the community calls itself "Freethought" because it is free to choose who shall do the thinking for them.

Many a man firmly believes that he is gripping the flag of freedom and independence, when all the time he is merely hanging on to the shirt-tails of Nietzsche or Ibsen.

Nietzsche certainly did call the followers of any sect or man "slave moralists." Query—What do the followers of Nietzsche call themselves?

Some men play a game of their own—others, lacking initiative and sense, merely imitate.

A scavenger may be as wise as Nietzsche—but the snobs won't follow him, because—he is a scavenger.

The most pitiable object on earth is the vacuum-headed creature who riots in the conventions of unconventionality.

The Apparition.

(From the Ruin or Survey of the Revolution of
Empire by M. Solney, Deputy of National
Assembly, France, 1787.)

In the meantime, a noise struck my ear like to the agitation of a flowing robe, and the slow steps of a foot, upon the dry and rustling grass. Alarmed, I drew my mantle from my head, and casting around me a timid glance, suddenly, by the obscure light of the moon, through the pillars and ruins of a temple, I thought I saw, at my left, a pale Apparition, enveloped in an immense drapery, similar to what spectres are painted when issuing out of the tombs.

I shuddered, and while in this troubled state, I was hesitating to fly or ascertain the reality of the vision, a hollow voice, in a grave and solemn accent, thus addressed me:

"How long will men importune the heavens with unjust complaint! How long with vain clamours will he accuse fate as the author of his calamities! Will he never then open his eyes to the light and his heart to the insinuations of truth and reason? The truth everywhere presents itself in radiant brightness, he does not see. The voice of reason strikes his ear, and he does not hear it. Unjust man, if you can for a moment suspend the delusion which fascinates your senses, if your heart be capable of comprehending the language of argumentation, interrogate these ruins, read the lessons which they present to you, and you, sacred temple, venerable tombs, walls once glorious, the witness of twenty different ages, appear in the cause of Nature herself, come to the tribunal of sound understanding, to bear testimony against an unjust accusation, to confound the declamations of false wisdom or hypocritical piety, and avenge the heavens and earth of man who calumniate them."

"What is this blind fatality that, without order or laws, sports with the lot of mortals? What this unjust necessity which confounds the issue of actions, be they those of prudence or those of folly? In what consists the maledictions of Heaven denounced against these countries? Where is the Divine Cause that perpetuates this scene of desolation? Monument of past ages, say, have the heavens changed their laws and the earth its courses? Has the sun extinguished his fires in the region of space? Do the seas no longer send forth clouds? Do the mountains retain their springs? Are the streams dried up? And do the plants no more bear fruit and seed? Answer, race of falsehood and iniquity, has God troubled the primitive and invariable order which he himself assigned to Nature? Has Heaven denied to the earth and the earth to its inhabitants the blessings that were formerly dispensed?"

"If the Creation has remained the same, its courses and its instruments are exactly what they once were, wherefore should not the present race have everything within their reach that their ancestors enjoyed? Falsely do you accuse fate and the Divinity, injuriously do you refer to God as the cause of your evils. Tell me, perverse and hypocritical race, if these places are desolate, if powerful cities are reduced to solitude, is it he that has occasioned the ruin? Is it his hand that has thrown down the walls, sapped these temples, mutilated these pillars? or is it the hand of man? Is it the arm of God that has introduced the sword into the city and set fire to the country, murdered the people, burned the harvest, rooted up the trees, and ravaged the pastures, or is it the arm of man? And when, after this devastation, famine has started up, is it the vengeance of God that has sent it, or the mad fury of mortals? When, during the famine, the people are fed with unwholesome provision, and pestilence ensues, is it inflicted by the anger of Heaven or brought about by human imprudence?"

"When war, famine and pestilence have swept away the inhabitants, and the land is become a desert, is it God who has depopulated it? Is it his rapacity that plunders the laborer, ravages the productive fields and lays waste the country? or the rapacity of those who govern? Is it his pride that creates murderous wars, or the pride of kings and ministers? Is it the venality of his decision that overthrows the fortune of families, or the venality of the organs of the laws? Are they his passions that under a thousand forms torment individuals and nations, or the passions of human beings? And if in the anguish of their misfortunes they perceive not the remedies, is it the ignorance of God that is at fault or their own ignorance? Cease, then, to accuse the decrees of Fate, or the judgments of Heaven. If God is good, will he be the author of your punishment? If he is just, will he be the accomplice of your crime? No, No. The caprice of which man complains is the caprice and the destiny of darkness that misleads his reason, is not the darkness of

A Happy! New Year.

As I write this, we are on the verge of another year. Another year of what? Of idleness and luxury for a few, of piled up profits for the exploiters, but of misery, want and degradation for the many. Another year of wage slavery for the worker. Another year nearer to the grave for those who toil. On New Year's Eve, many wage plugs will sit up all night and endeavor to blot out with strong drink, for the time being, the phantom of misery which faces them for the next year; and irony of ironies, will wish each other "a happy New Year!"

A happy New Year! to those who have been thrown out of employment; a happy New Year! to the poor wretch who is compelled to spend his days seeking a master; a happy New Year! to the poor woman of the street who is forced to sell her virtue in order to eke out a bare existence.

O! what hypocrites we are. A happy New Year! Can we ever have a happy New Year? Is not one year the same as any other to members of the working class? The same old monotonous drudgery, the same poverty, the same bitter struggle to live.

A happy New Year! to harmless and innocent women and children, driven out of their homes before the advancing hordes of European armies. A happy New Year! to the widows and children of men slain in the industrial hells of capitalism. A happy New Year! to little children, stunted and degenerated in the factories, their little bodies bent and their minds dwarfed by damnable conditions. To girls and boys, old women and men, before they reach maturity.

O! the mockery of it all! "How long, O Lord! how long!"

When will the working class wake up and forever end this system which is the cause of so much misery? How much longer must we of the revolutionary army keep on with our fight for liberty and justice? May it not be long. May the time soon come, when, for the first time, we will be able to wish each other in real earnest, and with all sincerity,

"A HAPPY NEW YEAR."

God. The source of his calamities is not in the distant heavens, but near to him in the earth. It is not concealed in the bosom of the Divinity, it resides in himself, man bears it in his own heart.

"You murmur and say, 'Why have an unbelieving people enjoyed the blessings of heaven and the earth? Why is a holy and chosen race less fortunate than impious generations?' Deluded man, where is the contradiction of which you take offence? Where the inconsistency in which you suppose the justice of God to be involved? Take the balance of blessings and calamities, of causes and effects, and tell me when those infidels observe the laws of the earth and the heavens, when they regulate their intelligent labors by the order of the seasons and the courses of the stars, ought God to have troubled the equilibrium of the world to defeat their prudence? When they cultivated with care and toil the face of the country around you, ought he to have turned aside the rain, to have withheld the fertilising dews, and caused thorns to spring up? When, to render this parched and barren soil productive, their industry constructed aqueducts, dug canals, and brought the distant waters across the desert, ought he to have blighted the harvest which he had created; to have desolated a country that had been peopled in peace; to have demolished the towns which labor had caused to flourish; in fine, to have deranged and confounded the order established by the wisdom of man? And what is this infidelity which founded empires by prudence, defended them by courage and strengthened them by justice; which raised magnificent cities, formed vast ports, drained pestilential marshes, covered the sea with ships, the earth with inhabitants, and like the creative spirit, diffused life and motion through the world? If such is impiety, what is true belief? Does holiness consist in destruction? Is then the God that peoples the air with birds, the earth with animals, and the waters with reptiles the God that delights in ruins and sepulchres? Does he ask devastation for homage, and conflagration for sacrifice? Would he have groans for hymns, murderers to worship him, and a desert and ravaged world for his temple? Yet such, holy and faithful generation, are your works. These are the fruit of your piety. You have massacred the people, reduced the cities to ashes, destroyed all traces of civilisation, made the earth a solitude; and you demand the reward of your labors. Miracles are not too much for your advantage. For you the peasant that you have murdered should be revived; the

A. S. P.
NEWS AND NOTES.

SYDNEY BRANCH.

By arrangement with the Press Committee Sydney Branch report is held over for a week.

Comrades are reminded of the Branch meeting on Thursday Jan. 11th., when Conference Delegates' reports will be received and discussed.

DON'T FORGET the FANCY DRESS DANCE on Saturday Jan. 20th. Tickets.—Single, One Shilling. Double, One Shilling and Sixpence. PRIZES for best Lady's and Gent's Costumes.

M.R.

Min. Sec.

MELBOURNE BRANCH.

Delegates of the A.S.P. Conference and Comrade Luke Jones, General Secretary, arrived from Sydney on Friday, December 22. The party travelled by train, and were met at Spencer Street by Comrade Bob Aarons. They included: Comrades G. Nelson (and Mrs. Nelson) (Sydney Branch), N. Jenkin (Auburn), Ray Everett (Newtown).

Comrade Gus Slade, the second delegate from Sydney Branch, arrived on Saturday.

The comrades on Friday were welcomed at the hall by several members of the Melbourne Branch.

Saturday afternoon was spent in a preliminary meeting to decide the order of business of Conference.

In the evening, visiting delegates were present at a social and dance. They were formally welcomed by Comrade H. Spencer Wood on behalf of this Branch.

Amongst the items of an enjoyable programme were three dramatic recitals by Comrade George Nelson, which were greatly appreciated by this Branch's members and visitors.

At the Yarra Bank on Sunday afternoon 24th inst., the chief speaker was Comrade Luke Jones, who received a good hearing from a big crowd. He was in excellent form, and gave the message of Socialism with good effect.

In the evening, Comrade H. Spencer Wood was the speaker. His subject, "Christianity on Trial." He dealt with the historical aspect of Christianity, and showed how, from the period of Constantine, Christianity has had a material basis, and is used in all ages by the ruling class to keep the ruled class in subjection.

Questions after the lecture bombarded the speaker, who replied ably to them all.

Comrade W. Harris (Melb. Branch) was elected Chairman of the Conference, which began on Sunday morning and continued on Monday morning.

Boxing Day was spent by delegates and members at a picnic.

The Conference resumed its sittings on Wednesday, and Thursday was fixed as the concluding day.

J. M., Press Corr.

walls you have thrown down should rise again; the harvest you have ravaged should flourish; the conduits that you have broken should be renewed; the laws of heaven and earth, those laws which God has established for the display of his greatness and his magnificence, those laws which passion cannot alter and ignorance cannot pervert, should be suspended. Passion knows them not; ignorance, which observes no cause and predicts no effect, has said in the foolishness of her heart, everything comes from chance, a blind fatality distributes good and evil upon the earth; success is not to the prudent, nor felicity to the wise. Or else, assuming the language of hypocrisy, she has said, Everything comes from God, and it is his sovereign pleasure to deceive the sage, and to confound the judicious, and has contemplated the imaginary science with complacency. Good, she has exclaimed, I, then, am as well endowed as the science that despises me. The cold prudence that evermore haunts and torments me, I will render useless by a lucky intervention of providence. Cupidity has joined the chorus, I too will oppress the weak; I will wring from him the fruit of his labors; for such is the decree of heaven, such the omnipotent will of Fate. For myself, I swear by all the laws, human and Divine, by the laws of the human heart, that the hypocrite and the deceiver shall perish in his rapacity, and the tyrant in his usurpation; the sun shall change its course before folly shall prevail over wisdom and science, stupidity shall surpass prudence in the delicate art of procuring to man his true enjoyment, and of building his happiness upon a solid foundation."

THE
Australasian
Socialist Party.

OBJECTIVE: ...ow ship
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HEADQUARTERS: 115 Goulburn St.
Sydney.

LUKE JONES

General Secretary

NEWTOWN.

Branch Rooms, 41 Enmore Road,
Newtown.

Propaganda Meetings held at Newtown Bridge
every Saturday and Sunday Evenings.

Ray Everett, Secretary.

AUBURN BRANCH.

The above branch meets every
night at Comrade Jenkin's house,
Karradah Road, Auburn.

Those who desire to join the
branch should forward the
cause should be in the name of the
branch secretary.

SOCIALIST HALL.

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Sunday Evening Lectures

SUNDAY LECTURE

Speaker: L. JONES.

Subject: Conference Delegates.



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TO CORRESPONDENTS.

"Rosey," Brisbane.—Your epistles on the
woman question have been cast into outer
darkness, but other matter suitable. R. Star-
buck: "War Loan" not suitable.

A MESSAGE FROM SOUTH AFRICA.

We have received the following letter
from the Secretary of the Social Demo-
cratic Federation at Capetown:—

Capetown, Nov. 15, 1916.

Dear Comrade,

By the instruction of this above Federa-
tion I am authorised to send you our
heartiest congratulations to all anti-con-
scriptionists for the gallant fight they
have put up against the infringement of
personal liberty and against the militarist
idea of compelling men to go to war
against their will and conscience. We
hope your noble example will be followed
by all people connected with the belliger-
ent countries throughout the world, and
that a demand be made solidly that all
wealth be first compelled to yield to the
exigence of war before flesh and blood be
called on.

Yours for Socialism,

H. MCMAHUS,

Hon. Sec.

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